

Englands Distemper,

HAVING E. 12. 10

Division and Error, as its Cause :

WANTING

Peace and Truth for its Cure.

Set forth in A



SERMON

Preacht at *Uxbridge* on *January 30th*.

being the first day of the TREATY.

Together with a Vindication of the Author
from those *Scandalous Aspersions* cast upon him
by the *MALIGNANT Party*.

By *CHRISTOPHER LOVE* Master of Arts,
Preacher to the *Garrison* at *Windsor Castle*.

PSAL. 120. 7. *I am for Peace, but when I speak they are for War.*
Love the Truth and Peace. Zech. 8. 19.

pax & iustitia duae sunt amicae, sed tu forte unam vis, alteram non facis; nemo est qui non vult pacem, sed non omnes volunt operari iustitiam, Interroga omnes homines vultis pacem? uno ore tibi respondet totum genus humanum, opto, cupio, volo, amo, quid enim magnum est desiderare pacem? quilibet malus d'siderat pacem, &c. Aug. in Psal. 85. 10.

LONDON,

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Englands Disasters

HAVING E. 15. 10

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An Appeal by way of Apologie
TO
All the Lovers of Peace and Truth
and that Love the Lord Jesus in
SINCERITY.

IF a * mans good name be as precious • Eccl. 7.1
Oyntment, there will not be wanting
many * Flies (to carry about flying Re- • Eccles.
ports) to corrupt it: Although I de- 10. 1.
serve not a name among the children of
the most high God, yet would I not
lose that room which any harsh vouch-
safed me in their hearts, nor be made an abhorring to
them. 'Tis true, this Sermon which I present unexpected
exposeth me to the envy of the bad, the jealousie of the
good, yea the scandalous Reports of all; should I now
be silent I should strengthen those reports, and ratifie the
rumors unjustly raised against me. I confess the mean-
ness of my gifts, and fewness of my years (being no more
then days in some moneth of the year) doth lay a great
discouragement upon my spirit to come into publique
view, to hold forth the dim light of a candle now the Sun
shineth; to bring in my poor mite, when men now a
days

days cast in of their abundance into Gods Treasury; were I not prest under the pressure of reproaches, I should never have brought my Sermon to the Press; when I Preacht it, I accounted it no other then as an untimely birth, that should never see the Sun; the reason why I now bring it to light, is not any high conceit that I have of it, but a false conceit that many have both of the Sermon, and my self that Preacht it. I am presented to the world as an enemy to Treaties, or a Peace by that way; I can make my Appeal to Heaven, where my witness is, that in the travel of my Soul I have uncessantly cryed unto God for a good success to this Treaty, that by it *Peace* and *Truth* might flourish in our days, only an unsound and an unsafe *peace* have I preacht and prayd against. I am not of his * mind, who said, *Iniquissimam pacem iustissimo bello antefero*: I do not prefer a wicked Peace, before a most just War; by a just War we have only man our enemy, but God our real Friend; by a wicked Peace we shall have God our real enemy, and men but our seeming friends. Let us not flatter our enemies nor our selves, as long as they keep unpeaceable dispositions, they would never have had accommodation with us but to accommodate themselves, never Treat with us but evilly to intreat us. I might say of them what the Prophet *Micah* doth of a wicked Generation;

* Mic 3 5. * *They bite with their teeth, and yet cry Peace, and he that putteth not into their mouths, they prepare war against him.* Mark, they did bite with their teeth, yet did cry Peace; An unsound Peace hath more wasted some Nations, then a long War: I might change but the last word of the Poets, and say,

Non plures gladio quam periere pace.

Histories abound with Tragical Relations of dismal Massacrees which have succeeded seeming Agreements and

and Treaties of Peace: The **Trojan* Horse was brought, <sup>* *Virgil*
Æneid.</sup> into the City of *Troy*, pretending nothing but Peace
pleasure, or pastime, when murdering Villains were
shut up within it, who in one night did murder the in-
habitants, possess themselves of the City, turn their state-
ly buildings to a ruinous heap of stones, which in ten
years siege they could not do: Policy hath done more
then Power, fraud then force; a seeming pretence of
Peace, then an open prosecution of War. I might relate
the **Parisian* Massacre, Anno 1571. which followed a **Hist. Fra.*
Treaty of Peace at the heels. *Charls*, the ninth King of
France, did make many deep Vows and Protestations to
the Protestants of *France*, that they should enjoy the free-
dom of their Religion, and did solemnly swear that he
would confirm any Act that should be for their assur-
ance, that he would make this good unto them; yea lest
the Protestants should be jealous of his intentions, he
married his daughter to the young King of *Navar*, a
Protestant Prince; and inviting the Protestant Nobles
of *France* to the marriage, did soon after cut most of
them off, & did most perfidiously murder about 10000
Protestants in the City of *Paris*, besides many thousands
more in other parts of *France*. Oh ye *English* Nobles!
forget not the *Parisian* Massacre. I might bring you near-
er home; go into *Ireland*, and see what hurt a Cessation
of Arms (which the King hath made with the Rebels
contrary to an Act of Parliament) hath done there, it
hath gratified and strengthened the Rebels (who at that
time had scarce Provisions, Money, or Arms) grieved
and disabled the Protestant Party, so that they are likely
to be more undone by the unjust Peace, then by the pro-
secution of their just War. Should I bring you to the
Scriptures, there you might see the perfidiousness of
Princes; we read in *Dan. 8. 23, 25.* of *Antiochus*, * *Dan. 8.*
23, 25. 11

King of fierce countenance, that should destroy the holy people; But what was the Engine he used? read the 25. verse, *Through his Policy he shall cause craft to prosper in his hand, and by Peace shall destroy many*: Read likewise *Dan. 11. 23.* After the League made with him, he shall work deceitfully. We read also of King Saul, what a seeming amity and agreement was there between him and David (then his Subject,) he offered him his daughter Michal to wife, *1 Sam. 18. 25.* Who would imagine the King should dissemble the matter with David? yet he did, he gave him his daughter to be a snare to him: he was still his enemy, *vers. 29.* he plotted his death, and commanded Jonathan his son and his servants to kill him,

1 Sam. 18. 25.

1 Sam. 20. 1.

Joh. 1. 24.

Christ knew what was in mens hearts, therefore he would not commit himself unto them, Joh. 1. 24. Oh that we knew some men more, we would trust them less; neither fear their threats, nor trust their promises. The *Italians* fear men more when they shew them curtesies, then when they offer them injuries: *Joab* slew

2 Sam. 20. 9.

9.

** Scimus*

Saul

pe blandis

omnia fuisse

politicum

imo adula-

tum Davi-

di, ut cum

in suas mas-

as allice-

ret nec du-

bium quin

eandem va-

fritiem se-

quati sunt

Aulici.

Calvin in

psa. 59. 20

Amasa after he gave them peaceful embracements and complemental expressions, when he askt him, *Art thou in health my brother? and took him by the beard to kiss him, then he gave him his deadly wound that he dyed*: the Prophet *David* complains of perfidious Spirits in *Psal. 55. 20, 21.* He hath put forth his hand against such as be at Peace with him, he hath broken his Covenant, the words of his mouth were smoother then butter, but war was in his heart, his words were softer then oyl, yet were they drawn swords. * *Calvin* on this place saith, that *David* in this place points at the perfidionfness of King *Saul*, that he broke his Covenant, (tis now no news for Kings to break their Covenants) and carried an implacable rage in his spirit against him, though he did pretend peace, he had *Mel in ore fel in corde.* All that I shall say is this, put not your trust in

Princes

Princes, and doat not too much on Treaties; should I say what an Author writes I should be censured (though I censure not him, nor doth he deserve it) it requires (saith * the Author) doubtless a faith little short of presumption to beleeve that ever by Treaty the Popish party shal be weakened, faith may be kept with them, though they keep none with us. 'Tis the sword (not disputes nor treaties) that must end this controversie, wherefore *turn your plowshares into swords, and your pruning hooks into spears, to fight the Lords battels, to avenge the blood of Saints which hath been spilt*; it must be avenged either by us or upon us: Let me but quote the words of the Prophet *Jeremy*, cap. 48. v. 10. *Cursed be he that doth the work of the Lord negligently; and cursed be he that keepeth back his sword from blood*: The slaying of the *Moabites* is called the work of the Lord; the children of *Moab* are among us, the Lord give us wisdom to see our way and work; of this enough (it may be in the thoughts of many too much.) Now left (like the City *Mindun*) the entrance on this work should be longer then the Sermon it self, I shall contract my thoughts. I have only two things faithfully and humbly to present to your consideration. First, the Call that I had to preach at *Uxbridge* at that day. Secondly, the matter which I Preacht. For the first, viz. the Call that I had to Preach, I shall briefly relate. On Wednesday night the 29 of *January* (being the monethly Fast day) I had notice that the Commissioners were come to *Uxbridge*, and that Mr *Martial* or some other Minister that attended upon the Honorable Commissioners, was to preach the Thursday following (which was the first day of the *Treaty*) hearing of this, I rode from *Windsor* Castle to *Uxbridge* on Thursday morning; went forthwith to Mr *Martial* to know whether he Preacht, who told me he did not, yet said that there was a Sermon: soon

* See plain English, in pag. 14 the 3 last lines.

Jer. 48. 10.

soon after I went towards the Church to be an Hearer. As I was going I met the Governor of the Town, who told me that he with others had bin waiting in the Congregation for a Sermon, but the Minister expected to preach was not come, whereupon he desired me that I would preach, else the Congregation would be disappointed. To whom I answered that I had no thoughts of preaching, but to be an hearer, yet rather then the Congregation should be disappointed, I would spend some half an hour to give them a word of Exhortation, which accordingly I did. Now whether this was not a hand of Heaven to cast me upon the work, let my accusers themselves be judges. I am constrained to write the manner how I came to preach, to wipe off those scandals that are cast upon me. Some say that I intruded my self on the work, when * divers can testify how earnestly Captain Hampton, the Governor of the Town, did sollicite me, telling me else the Congregation would be disappointed. Some were so shameless as to say that I thrust Mr Martial down the Pulpit stairs, when 'tis wel known Mr Martial was not there at all that day, besides, had he been there to preach, I am so far from doing any such unchristian action as to rob the Congregation of the Labors of him whose Books I deem not my self worthy to carry after him, yea (if it were an expression meet for a meer man, I could say) whose shoo latchet I am not worthy to untie. Others say that one Mr Kem was to preach, others say, some adjacent Minister (whose turn it was to supply the Lecture that day) whether the one or the other I knew not then, only this I know, it was almost a 11 of the clock when I was entreated to preach; the Governor and some of the people came out of the Congregation, thinking they had bin disappointed of a Sermon; yea, I did my self also bid the Clark call a long Psalm, that so

* As Capt.
Voyce, En-
sign Ford,
M. Alkirk-
ton, with
many o-
thers,

if the Minister who was appointed to preach had come in the mean time, he might have supplied the place.

What ever your call was to preach that day, yet the matter which you preacht was unseasonable in that place, before that Auditory, and at that time. Object. 1.

To which I answer, First, it was their usuall Lecture-day; but a Country Auditory, none of the Commissioners of either side were there. Secondly, Had they bin there, I spake not a word touching the Commissioners of either side; only prayed for our own. Thirdly, if any thing were unseasonable, it must be this; I advised the Auditors not to dote too much on Treaties of Peace: What unseasonableness was in this? I hope a Minister may advise a people not to dote too much upon ordinances or upon duties, yet this no disparagement to either, or to the authority of God that enjoyns both; one may advise another not to dote too much upon wife and children, yet this advise doth not reflect to the disgrace of either; in the like manner, may not a Minister advise a Congregation not to dote too much upon this Treaty, yet this advice no wayes reflect on the Treaters or Treaty it selfe, I said further, that whiles our enemies goe on in their wicked practices, & whiles we keep to our principles, we may as soon make fire and water to agree, and (I had almost said) reconcile Heaven and Hell as their spirits and ours, either they must grow better or we must grow worse, before it is possible for us to agree; wherein is this unseasonable? shew me; and I will fall downe with an acknowledgement at your feet.

Why did you not write this vindication sooner; had there not been a fault you would not have been so long silent, and suffer many aspersons thus to spread it. Object. 2.

To which I briefly answer. First, I acknowledge such a sense and apprehension I have of these poor fruits of my

studies, that I had no thoughts at all to print my Sermon, had not the importunity of divers friends, who are both godly and wise, prevailed with me, as also the consideration that these scandalls would not only reflect upon my self, but on other Ministers also who cleave to the Parliament proceedings, as if they were of the same spirit that I am unjustly presented to the World to be of; had not these considerations swayed with me, I should not have brought my Sermon to publique view, but have waited in silence, submission, and patience on my God for a vindication, knowing assuredly the innocency and integrity of my heart and carriage to be clear in this matter; I beseech God the integrity of my spirit (being in nothing about this matter conscious to my selfe) hath been as a brazen wal against all the scandalls which have hence been darted against me, that none of them have entred to pierce the quietnesse and content of my spirit, I remember what the Poet said --- *Hic murus abeneus esto.*

Hence.

Nil conscire sibi, nulla pallescere culpa.

Secondly, It was meet I should be thus long silent, lest I should have anticipated the Parliament (before whom some accusations against me were presented) I should have been pragmaticall, unwise, yea also have blemisht my owne vindication, should not I have waited for their determinations; who have (by an Order of the House of Commons on the fifth of this instant *March*) cleared and acquitted me touching this matter.

It was requisite I should stay untill the Treaty was over, lest it might exasperate the spirits of our enemies, and so farther that on me as if I had not a peaceable disposition, which indeed is the bastard that ought to be layed before their own doors; though their words be smoother then butter, yet war is in their hearts, but Peace in mine.

Fourthly, I deemed it my best way to wait a while in silence.

silence that I might the better heare and know the scandalous aspersions cast upon me; that I might the easier cleare my self. Some report that I ran out of *Uxbridge* as soon as I had preacht the Sermon, as being ashamed of what I had done, whereas 'tis known by divers I went publikely up & down the Town, and staid at least four hours after the Sermon in the town; others say that I retired my selfe and kept out of the way when I was sent for by the Parliament, when divers can testifie I went publikely up and down the City; yea, was so far from hiding my selfe from any Court of Judicature, that I used meanes that I might be heard, that I might come to answer the accusations that were against me. Malignants (who would have it so) reported that I was whipt out of *Uxbridge*, or committed close prisoner in *Uxbridge* by our Commissioners; brought in a Cart to *London*, committed by the Parliament close Prisoner to *Newgate*, with many other lying reproaches would they fasten upon me, whereas 'tis well known I was never before either Parliament, or Honourable Commissioners imployed by them, or any else about this businesse, only I was sent for by an Order of the Houle of Commons, but in regard nothing was brought in against me, I was by them acquitted. I have but a word more touching the second particular to present the matter of the Sermon it self to your view. I have neither skill nor leasure to polish and deck it with the ornaments of Rhetorick, you shall see it in its plain countrey dresse as it was preacht. The Sermon (I must confesse) I preacht in *Windsor* Castle the day before (being the monthly Fast) and having such a sudden and unexpected Call to preach (having no more time to recall my former meditation, then whilst the Psalmes was singing) I was constrained to preacht that Sermon in *Uxbridge* which I preacht in *Windsor*. I must acknowledge (in regard it

*Minimo-
rum mini-
mus. Ter-
tul. ad
Trallian.*

was so late ere I began in *Uxbridge*, I could not deliver what I studied and preacht before; that I have added a little to this Sermon; yet have I not left out any material passage, that I know of, which I preach in *Uxbridge*. I cast my selfe with my Sermon upon your candid and favourable constructions: The Sermon hath little in it to plead for it self, and the Author hath nothing whereof to boast; what *Tertullian* writ in the end of his Epistle, I may in mine, that I deem my self the meanest of the meanest Minister of the Gospell, yet professe my self to be

**An earnest well-wisher to Truth
and Peace, with them who love
both in sincerity,**

*From my study in
Windfor Castle
this 7. of March
1644.*

CHRISTOPHER LOVE

Sermon Preached at Uxbridge, on Jan.
30 being the first day of the TREATY.

JEREMIAH 33.6. Behold, I will bring it health and cure, and I will cure them, and will reveal to them the abundance of Peace and Truth.

This Prophet was extraordinarily gifted by God, and raised up in a time wherein there were great confusions and corruptions in *Israel*, * though he began his Prophecy, under the reign of the good King *Josiah*, yet then was the Worship of God Adulterated, and the Law of God not to be found till the 18 year of *Josiah*'s reigne, 2 *Chyon*. 34. 8. 14. full eighteen years under *Josiah*'s reign were they without the book of the Law, whence note that God relieves the best men for the worst times. Touching this Prophet I shall onely speak of two things. 1. The time how long he Prophecied. 2. The matter wch he Prophecied: for the first, to know the time how long he prophesied you must know when he began to Prophecie, which was in the 13. year of King *Josiah*'s reign: he Prophecied under 4. Kings besides *Josiah*, whence we may easily gather the time how long he Prophecied, viz. under *Josiah*, 19. yeares: 2 *Kings* 22. 1. compared with *Jer*. 1. 2. under *Iehoaz* the son of *Josiah* 3. months, 2 *Kings* 23. 31. under *Iehoiakim*, *Iehoaz* his brother, and the Son of *Josiah* 11. yeares, 2 *King*. 23. 36. under *Iehoiakin* 3. moneths 2 *Kings* 24. 8. and under *Zedechiah* 11. yeares, 2 *Kings* 25. 2. compared with *Jer*. 1. 3. put these together, & the yeares of his Prophecy amounts to about 42. yeares, * all which time he Prophecied in *Jerusalem*, meeting with a great ma-

B. 3

ny paja. In.

Tertul. in
Scorpiaco
c. 8.

ny dangers and difficulties, untill *Jerusalem* was taken, and afterwards he prophesied in *Egypt* 4. years, touching *Egypt*'s destruction, for which he was stoned to death, saith *Tertulian*, who thinks *Jeremiah* to be one of those mentioned in *Heb. 11. 37.* who were stoned. Thus for the time how long he Prophecyed. Now for the second, viz. the matter which he Prophecyed, I shall speake but a word, he Prophecyed chiefly of the *Jews* captivity and desolation in *Babylon* for 70. years, & of their restauration from *Nebuchadnezzers* yoke, when that time should be expired: this he

*Quod deus apparuit esse in carcere. hoc modo ostendit illud unum pluris esse quam omnes iudices, in Templo non loquutus est. Deur illo Tempore neque in urbe tota carceriger fuit lazararium dei, quantum fuerit hic honor quod Deus in carcerem quod ammodo ingredi habere dignatus est cum decessisset Templum suum, Gal. 2. in la lazar.

Prophecieth of in many Chapter of his book, especially in *ch. 32.* he speaks of their devastation, & in *2. 33.* (whence my Text is taken) of their great and glorious restauration, that although they should be carried away captive yet the time of their releasment should be certain, and the years of their bondage should not alwayes endure, though they were in Captivity they should be redeemed, though distressed they should be healed, though they were imbrewed in blood they should have peace, and though overrun with errors they should have truth; these are the great blessing promised in this Chapter, after their restauration. Touching the Prophecy of their deliverance, in this Chapter there are four things observable.

1. Here is the time when this comfortable Prophecy was declared to *Jeremiah*, viz. when he was shut up in prison, *ch. 37. 21.* whence observe; that

The * Servants of God in a suffering condition, have ordinarily the most cleer and comfortable discoveries of the will of God. Prisons oft-times are the greatest in-lets to many divine speculations and contemplations of God.

2. Here are the conditions required by God which they must performe before they be restored, *v. 3. Call upon me, and I will answer thee, & shew thee great & mighty things, &c.*

Though God had determined the year and day when they should be delivered from their Captivity, yet must they

pray,

pray for its accomplishment : whence observe that

* Prayer must be put up to God for those mercies which God in his own Counsell hath fully determined to give.

Thirdly, here are the means that God doth use to heal the Land, and restore them to their wonted mercies, viz. *Peace and Truth*, in *vers. 6.*

Fourthly, here are the great benefits and blessings which are the results of this deliverance, from the seventh verse to the end of the Chapter.

My Text falls under the third particular, viz. The means that God doth use to heal the Land. The text runs in a metaphorical strain, the Jews are express under the notion of sick patients, the great God under the notion of a Physician, and Peace and Truth carries a resemblance to a healing plaister, or cordiall medicine, which God the wise Physician of Kingdomes and Nations doth prescribe to heale the distempered Land.

In the words three things considerable. First, here is the distempered patient, intimated by these particles [*it* and *them*] viz. the Land of *Israel*. Secondly, the Physician who undertakes the cure of this patient; *I making it health, and I will cure them*. I, Who is that? It can be no other then the great God who wounds and then heals, who brings down to the grave, yet makes alive again. Thirdly, Here are the Ingredients which God the Physician of Nations doth use in the healing of this distempered Land. Wherein are three things: First, the Qualities of these Ingredients, viz. Peace and Truth. Secondly, their Quantity, abundance of both. Thirdly, the mixture of both these together, not Peace or Truth, but Peace and Truth; the abundance of both together.

From these three parts I shall deduce but two points. From the two first parts learn; That

When Kingdoms and Churches are in a distempered condition, the Lord, the Physician of Nations, undertakes the cure of them himselfe.

From.

Clyma
ad me non
ad impe-
dientum
excidium
Jerusalem,
iam a me
absolute
decretum,
sed ad im-
petrandum
reditum e
captivitate
hanc enim
licet etiam
d. creve-
rim decre-
vi illam
non con-
cedere nisi
rogatus
per preces
Cornel.
Alapide in
locum.

Doct. 1.

Doct. 2.

From the third part, viz. the Quantity and Quality of the Ingredients that God doth apply to heale the Land. Learn that, *The abundance of Peace and Truth, are the maine Ingredients that God doth apply to heale and recover a dying and distempered Kingdome.*

Doct. 1.

I begin with the first, &c. *when Kingdoms and Churches are in a distempered state, the Lord the Physitian of Nations undertakes the cure of them himselfe.*

In the managing of which point, I shall proceed in this method. Lay down. 1. What it is that distempers a Land? 2. When a Land is distempered. 3. What it is to heal a Land? 4. If God be the wise Physitian of Nations, what is the reason, or how comes it to passe that our Land is not healed? 5. What probable conjectures may be given that God is now healing our languishing Land?

Quest. 1.

Answ.

What is it that causeth distempers in a Land?

I shall keep within the bounds of the Metaphor. What breeds distempers in the body naturall, carries some resemblance to that which causeth distempers in the body Politick, as

1. Feeding on unwholsome and poysonfull food soon distempers the body; so when poysonful errors and opinions get within the bowels of the Church or Kingdom, it greatly distempers it. My soul is troubled to consider what an inundation of hurtfull doctrines and poysonful errors have been preacht & spread up and down throughout our Land; what hurtful doctrines have bin preacht, intrenching upon the State by our rising (though now falling) Clergie men; who would scrue up Prerogative to the highest peg, (by which means they have crackt it, at least the credit of it) affirming that Kings might do what they list, that the lives, wives, liberties and estates of their subjects are to be disposed by the King according to his own wil; yea, have they not taught the people, that if the King require the life of any or all his subjects, they must lay their necks to the block,

block, they must not defend themselves by force of Arms in any case, which hurtful opinions have so intoxicated most of the inhabitants of this Nation, the sad events of which appears in this; That the Parliament hath so many hollow friends and open Enemies. If wee look into poysonfull errors that creep into the Church, wee may soon discern what hath also distempered us; Oh! the abominable errors which have been nourisht in the bowels of this nation, touching free-wil, falling from grace, universall Redemption, the abolishing of the Moral Law, denying sorrow for sin, or seeking pardon for it, with many more; oh this hath layen our land under sad distempers at this day!

2. Surfeits on meat that is sweet and good, distempers the body as well as that which is poysonfull. Oh how hath the inhabitants of this Nation surfeited on the Gospell, they are even cloyed with Sermons, Sabaths, Fasts! And what kind of nauousefnesse of spirit is in men, they relish not the Word? their souls loath this Manna, though it be new and good, this shewes what doth distemper; the Lord cure us that we dye not of our wounds.

3. Living in an infected air breeds diseases in the naturall body. This infectious air is a corrupt, scandalous, unpreaching, and superstitious Ministry, which is in every corner of the Land; and oh! what plague-sores of blindness, superstition, and prophanenesse hath bred in the people of this Nation.

4. A fourth cause that breeds distempers in the body naturall is by heats and colds; either by over heating the blood which casts into a fever, or by catching of cold which breeds aches and palsyes in the body. The heats of mens spirits in some thing, their coolenesse in others, hath grievously distempered our Land. How hot and violent were our Pompous Prelates and their ungodly Train, in promoting the offensive and superstitious inventions of their own braines, yet cold and carelesse in all matters that concern God, his glory,

or the Churches edification? How zealous were they to have the Churches adorned, to have the walls and windowes beautified, yet never took care about the conversations of the people to have them holy? How violent were they to have all Ministers in their canonick Habits, Hoods, and white Surplices (as Emblems of their purity, as they made them,) yet never looking after the lives of the Clergy; whereby they grew such profane sons of *Belial*, who like *Elies* sonnes, made the people abhor the offering of the Lord? With what heat and bitterneſſe of ſpirit did they vex and persecute the moſt ſtriſt, godly and conſcientious people of the Land, ſharpening the edge of the Law againſt them, who differed onely from them in circumſtantials? Yet how coole were they in prosecuting of Papiſts, who differ from us in fundamentals? they were rather cheriſht, countenanced, and kept from the ſtroke of the Law, then puniſht by it: How exact were they in all their antick geſtures, veſtures, cringings, carriages, in all their outward acts of worſhip, yet never regarded the inward and ſpiritual part of Gods worſhip. Al which they look after, is an out-ſide worſhip, the ſpurious vanity of their own inventions they would tender to the people under the notion of decency; yea, they ſo doated on their externall and pompous manner of worſhip, that I may boldly ſay, they had rather have our garments rolled in bloud, then one ſpot or blemiſh to be caſt on their Surplices; yea, that gaſhes ſhould bee made in our corps, then any rent in their golden Copes, and that all our houſes ſhould be battered downe about our eares, and turned into an heap of ſtones, then that any Popiſh relique, ſuperſtitious monument, or idolatrous picture, ſhould be taken from the wals or windowes of their ſtately Cathedrals. Oh beloved! the heat & violence of their ſpirits this way, and their coolneſſe in all matters which concern God, hath bred all theſe diſtempers that are among us.

Queſt. 2.
Anſw.

When is a Land diſtempered?

There are five ſymptomes whereby you may judge when the

the body is out of order, which will lead you to the discerning of a distempered Kingdom.

As first, when either the Head is divided from the body, or one member divided from another. A wound (saith Hippocrates) is nothing else but *discontinuatio partium*; when one part is divided from another, though it be the least member of the body, the whole body will be distempered; the more is our misery, this symptome is discernable in our Land at this day: Is not our King the Head, divided from his Parliament, the representative Body of this Kingdom, and is not one member divided from another; if you look into the publick affaires of State, oh what divisions are there! Is not Protestant against Protestant? Nobleman against Nobleman? Gentleman against Gentleman? Neighbour against Neighbour? Is it not with us, as Christ hath fore-told, That *Hee* Luk. 11. 51,
came not to bring Peace on earth, but rather division; The father 53.
shall be divided against the son, and the son against the father; The mother against the daughter, and the daughter against the mother? If we look into spirituall matters, oh what difference of opinions! what opposition of judgements? what clashing, contradictions, and crossnesse of spirit is there among those that professe Godlinesse? This is the first Symptome that we are distempered.

A second Symptome that the body is distempered, is, when wholesome food is not digested and turned into nourishment, then raw crudities gather in the stomach, suffocate nature that a man cannot be healthfull, but many distempers are growing in that mans body. Then likewise is a Nation distempered, when men cannot digest and relish the Gospell, when the Ordinances turne not into our spirituall nourishment to the encrease of our gifts, the strengthening of our grace, the mortification of our lusts, the reformation of our lives, this is a second prognostick.

By the beating of the pulse you may discern whether the body be distempered, yea or no; if the pulse bears with a

violent motion it argues the Patient is in the height of a Feaver; if it beat slowly or hardly discernable, then is it a signe the Vitalls are wasting, and that man is going to his long home. Let us bring it home to our selves; God, if I may so speake, is feeling the pulse of this Kingdome, I mean God is looking into mens constitutions and dispositions to see how we are affected, how disposed, how inclined; methinks I hear the Lord asking the inhabitants of this Nation; What, will ye have your Bishops in their pomp and places againe? Will ye have your Common Prayer-book in use againe? Will ye have your Spirituall (or rather Carnall) Courts in their power again, where you may escape Scot-free for fornication, or pay but ten groats at most for a dispensation, if not an absolution from, at least, a connivance at Adultery? Oh how greedily do abundance of mislead men in this generation hanker after the flesh-pots, the onions and garlick of Egypt? On the other hand, the Lord demands of the men of this generation; Will ye have the Gospell in power? A Reformation in purity? Your assemblies refined? your pollutions removed? and the Government of my Son establish't in the midst of you? Will ye own my cause, fight my battles, avenge the wrongs and affronts which have been offered against my great Name? Will ye jeopard your lives for my sake, will ye cleave to my Parliament in truth and full purpose of heart? Oh how faintly doe mens pulses beat as if they were neare death already; some are inclined to Malignity, others to Neutrality, the most for formality, selfeishnesse, and insensiblenesse: Thus by the beating of the Kingdomes pulse, you may perceive this poor Land distempered at this day.

4. When one sends for the Chyrurgions and Physitians, you will then conclude that there are some either sicke or wounded in that Family. That God hath sent us Physitians and Chyrurgions it shewes we have many distempers in the midst of us; These Physitians are our Worthies of Parliament,

ment, the healers of our breaches, who put in oyle into our wounds, and were it not for them (the Lord knowes) wee should have bled to death, and perisht in our wounds before this day. The Chyrurgions are our Military men, they launce our flesh, and let us blood, this shewes there is much corrupt blood running in our veines, and many peccant humors gathering together in the body of our Nation; God sees that there are prophane Nobles, a corrupt Gentry, and many malignant humors among the Commonalty, else so much blood had not been spilt, so many veins had not been opened.

5. A mans body is then out of order, when either the advice of a Physitian will not be received, or if received when the Physicke prescribed doth no good, it argues then the strength and prevalency of the disease. Beloved, our State Physitians advise us to take up Armes in the defence of our Lawes, Religion and Liberties, to contribute more freely and bountifully to the cause of God, to avoid accused indifferency or neutrality in this common cause, to make good your Covenant; O but alas! their advice is not followed, men will have their own wills, go on in their owne way, &c.

What is it to heale a distempered Land?

A distempered Land is healed, when, 1. God comforts a people under their sufferings, *Isa. 57. 18, 19. He heal them and restore comforts to them*; The cure is halfe done when God bears up the spirit of a people with patience and comfort under their afflictions.

2. God heales when he delivers a people from their sufferings and sorrowes, *Ier. 30. 17. I will restore health to thee, and I will heale thee of thy wounds*; But how? See *ver. 18. Behold I will bring again the captivity of the Tents of Jacob, and have mercy upon his dwelling place.*

3. God heales a Land when he re-instates them into their wonted Priviledges and mercies which they formerly enjoyed: so *Ier. 30. 17, 18. I will heale thy wounds, &c. The*

Quest. 3.
Answ. 1.
Isa. 57. 18, 19.

Ier. 30. 17.

City shall be built upon her owne heap, and the pallace shall remain after the manner thereof; that is, they should enjoy those priviledges and mercies which they had done before.

If God be the Physitian of Kingdomes and Nations, what is the reason, or how comes it to passe that the Land is not healed.

Qu. 4.
Reader I
thought
meett to let
thee know
that I did
not handle
this fourth
Quære in
Uxbridge,
I onely
preached it
in mine
owne place
at Winfor.

Ans. The fault must not be charged upon God, he wants neither skill nor power to effect the cure he undertakes; but the fault must either be in the Patients who are to be healed, or else in the instruments that God may use for a Nations healing.

The faults in the Patient why he is not bealed, I shall reduce to 5 heads.

I. If the Patient lets his sore continue long upon him and never seekes out for Chyrurgion or Physitian; it may so ranckle and fester that he may never be cured, though the Physitian bee industrious and wise. Oh Beloved! wee have let the sores and pests of the Kingdome so long alone, that God knowes whether wee shall be bealed: wee have let alone the two plague sores of Episcopacy and Common-Prayer-book, which have beene great eye-sores to the most consciencious men: how many yeers did we like *Issachars* Assse, lye down quietly under the burthens which were laid upon our shoulders, submit to their tyrannicall yoke, so that now they have so rivited and twisted themselves in the Lawes, like Ivy about a wall, so that we are likely to shake the walls of the Kingdome to plucke them up at roots: we have cause to be humbled, that we have let the first sore run so long, and have not Protested and Covenanted sooner against it. As for the second sore, wee have great cause to lament that wee have not proceeded so far against it, as against the other. It hath been the chiefe Engine the Prelates have used to list out many a godly Minister out of his place: It hath been Sacrilegious in robbing the Soules of the people of the praying gifts of their Ministers: It hath stifled a Spirit of Prayer in those
that

that used it; some that used themselves to these crutches have gone lame or halted ever after. It hath justled out Preaching, been a nursery to ignorance and superstition, and a confirmation of the Papists in their hopes of our coming to their Religion: the onely difference between their Masse-Booke and our Common-Prayer Booke, is in these two things. 1. They say theirs in *Latine*, ours is read in *English*. 2. All that is in the Masse-Book is not in the Common-Prayer-Booke, though all or most that is in our Common-Prayer-Book is in the Masse-Book. 'Tis worthy your observation what Doctor Featly said * about the Common-Prayer-Booke (whether he be of the same mind still I cannot assure you) *The Common-Prayer-Booke* (saith he) *is not accepted against by Papists, the confession, absolution, collects, &c. are as they such as Papists themselves use, or at least such as they dislike not.* That man that will cherish such a snake in his bosome, 'tis pitty but he should be stung by it.

Doctor Featly in his Annotations on VERUMMUS ROMANUS.

A second fault in the patient may be this, that he will not suffer the wound to be searcht to the quicke; if so, it will rot, ranckle, and fester, and never be perfectly healed. Oh! that this did not stand in the way of *Englands* cure and healing; are there not many among us who cannot endure to bee searcht to the quick: It would search to the quicke to finde out whether King *James* and Prince *Henry* his son, came unto a timely death, yea or no, some Parliaments have beene but short-lived when there was but a muttering that enquiry should be made into their deaths: It would search to the quicke to know whether *Rachel* and all the Protestants in it, were not betrayed into the hands of their Enemies, and by whom? It would go to the quick to find out whether the *Irish* Rebellion was not plotted, promoted countenanced, and contrived in *England*, and by whom? It may be this last may be a bone in the throat of this Treaty. I wish this may not hinder the healing of this poor Nation.

3. An unwillingnesse to bee at the cost to be cured, 'tis pitty

pity but such should die of their wounds. Oh the loathnesse in most men to be at any cost, to hazard any losses, to contribute any of their estates to stop this issue of blood; this is the cause why we are not healed.

4. A fourth Reason why one wounded is not healed, because he keeps his wound still open; as many vagrant beggars will willingly keep their wounds from healing, meerely to move pity, and get gain; there are many such beggarly spirits among our Military men, who have no calling but the warres to live on, who care not how long our calamities are lengthned out, and this unnaturall war continues; had we not had such vile and selfish spirits in our Armies, so much Protestant blood had not been spilt; so many faire opportunities had not been lost; and the moneths of Englands desolations had not been so many.

5. Skinning over a sore before the dead flesh and corrupt matter be eaten and drawne forth by the efficacy of the plaister applyed, will make it rancle and fester within, so keepe from a perfect cure. The Notorious, Prophane, Covetous worldlings, and incurable Malignants would faine have our sore skinned over, our differences composed on any terms, a Peace concluded on any conditions, they never looke after true Reformation: Let Religion sinke or swim, it shall never trouble them. *Augustine* doth excellently describe the Temper of Malignants in their desires after an untimely and unsound Peace:

Augustin
Pl. 85. 10.
Super has
verba, ut
justitia &
pax se oscu-
lentur.

*Pax & justitia dua sunt amica sed in forte unam vis alteram non vid, nemo est qui non vult pacem, sed non omnes volunt operari justitiam, Interrogo omnes homines, vultis pacem? Vno ore tibi respondit totum genus humanum, opto, cupio, volo, amo, ama ergo justitiam quia dua sunt amica, si amicam pacis non amaveris non te amabit ipsa pax, nec veniet ad te; quid enim magnum est desiderare pacem? Quilibet malus desiderat pacem: I shall English *Augustins* words, seeing they are so full and pertinent to the temper of men in these times we live in. Peace and truth (saith hee) are two friends, but*

perhaps

perhaps thou wouldst have the one, not the other, there is none who would not have Peace, but all will not act righteousness [or have Truth] ask all men, Will ye have Peace? With one mouth all mankind will answer thee, I wish it, I desire it, I would have it, I love it: If thou dost love Peace, then love Truth, because they are two friends, if thou wilt not love the friend of Peace, Peace will not love thee, nor will it come unto thee: What a great matter is it to desire Peace? every Malignant doth desire Peace. As face answers face, so doe the Malignants of our times resemble the ill-affected that lived in Augustines dayes. Thus much for the faults in the Patients.

There may be likewise reasons in the instruments which God doth raise to heale this Land, why we are not cured. There are three evils in Physitians, which keeps the Patient from recovery. First, Covetousnesse, Secondly, Too much Mercifulnesse. Or thirdly, Division among themselves; when one Physitian is of this mind, the other of a contrary judgement. Now if these three should be found in our State-Physitians; this will wonderfully obstruct the healing of our Nation: For the first, are there not many among us, (who like covetous Physitians, keep back their Patients health, that they might pocket the more fees) who endeavour what in them lyes to keep back a Kingdomes cure: As for our Worthies of Parliament, none shew themselves to be free from selfeish advantages more then they, they deny themselves in their stately dwellings, and are contented with an obscure chamber, they abridge themselves in their country contentments, toying and labouring in the travell of their soules, wasting their spirits, consuming their estates to doe the Kingdome service in that place and worke to which they were called. They, I say, of all men deserve the least suspicion of guilt in this kind; but yet let the great Commanders, and old Souldiers in our Armies with others who have gainfull offices (while these troubles last) beware lest they be found guilty of the lengthening out of our troubles.

D

For

For the second Evill (if I may so call it) in a Physician, which hinders the recovery of his Patient, is too much pity or Mercifulnesse, loath to put him to pain, loath to apply a corroding plaister, to have a limbe cut off, though it be to the saving the whole body; too much pity, in some cases, may doe the patient as much hurt as a mercilesse cruelty. I have sometimes feared, alwayes pray'd, that too much mercy and pity in our State-Physicians might not retard the healing of the Land; men who have deserted their trust, falsified their Covenants, how soon are they received into favour, enjoy their estate as if they were never enemies: Oh how are Neutralists and Malignants spared, and the heaviest burdens lye on the shoulders of the well affected, who have lent ten times more voluntarily to maintain the Parliaments just war, then Malignants (who have ten times more estates) have done by constraint. Malignants keep their estates about them, when the well-affected of this Nation have either lent or lost the most they have, 'tis pity but that their purses should bee friends to this just war, whose hearts are enemies: if you handle a nettle gently, it will sting your hand, if you wring it hard, it will not hurt you; the more gently Malignants are handled, the worse they are, the more hurt they doe, crush them, they can doe you no harm. I have often thought that too much mercy towards Malignants hath made more Delinquents then ever justice hath punished, mercy should not weigh down justice; in God they are both equall, why should it not be so in man? Pity to the bad, hath proved cruelty to the good; the sparing of offenders hath made many worse, few or none better. To them that have shewed no mercy, let judgement be shewed without mercy; guilt hath been contracted, much innocent blood hath been spilt, which must either be avenged on us, or by us.

For the third particular in Physicians, viz. Divisions in their consultations together about the Patient, which may prove very dangerous to the diseased party. The skilful and careful
Phyfi-

Physitians which God hath called together to recover to life (if it be possible) this languishing Land, are the Lords and Commons assembled in Parliament, whom I call State-Physitians; nor should there be divisions among them; clashing and crossenesse of judgement touching the Distempers of this Nation, how dangerous might it prove? It was a fearful judgement which God did threaten on the land of Israel, *Amos 6.11. He will smite the great house with breaches, and the little house with clefts.* By the great House and little House, *Calvin* with others understand it meant of the Nobles and Commons in Israel; if I may so speak, both Houses of Parliament in Israel, and that there should be a breach and cleft between them. The Lord deliver *Englands* two Houses of Lords and Commons from such a breach and spirit of division, lest this distempered Nation be thereby indangered, and the cure of the Land retarded.

Amos 6.11.

* *Proceres ac Plebeios, vide Calvin & Gualterum in locis.*

When is the Lord undertaking the Cure of a distempered people?

When a people deeply sensible of their diseases cry unto God for healing. *2 Chron. 7.14. If my people shall humble themselves, and pray, and seek my face, and turn from their wicked wayes, then I will hear from heaven, and will forgive their sins, and will heal their Land.* Oh that a spirit of sensiblenesse and supplication were powred forth on the spirits of the inhabitants of this Nation, how soon then should our Land be healed? If we trace the Almighty in the footsteps of his providence, we shall find the Lord make a stand in repairing his Churches desolations, and perfecting their deliverances; till their spirits are enlarged after God in prayer. Read a pregnant text to this purpose, *Isa. 32.14, 15. The Palaces shall be forsaken and the multitude of the City shall be left, the forts and towers shall be dens for ever for the wild Asses, until the spirit be powred upon us from on high.* There is a place to this effect in *Hos. 5.14, 15. I, even I, will hear and go away, I will take away and none shall rescue him, I will go and return to my place until they*

Ans. 1. 2 Chron. 7. 14.

Isa. 32. 14, 15.

Hos. 5. 14, 15.

they acknowledge their offence, and seeke my face.

2. Then the Lord is healing the Land, when our enemies; nay, we our selves look on us as incurable, *Ier. 30. 17, 18. I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord, because they called thee an out-cast, saying, This is Zion whom no man seeks after.* Marke when the Enemies said, *Sion* is an out-cast and none looks after it, then was the time of *Zions* healing. To bring it home to our selves; had not our Enemies the Prelates and their Faction such thoughts of us? did not they say we were as the out-casts, that none looked after us? did not they thinke when they had suspended many of our godly Ministers, when curbed and terrified many zealous professors in their tyrannical Courts, when they had stopt the Kings ear against the just complaints of his subjects wronged by them, when they had stopt all wayes of appeal to the Common-Law for relief, when they had banisht many godly Ministers and Christians out of the Nation, when they had layed so many snares to entrap all the Conscientious Ministers in the Nation, as a rabble of fruitlesse Ceremonies, that abominable book to countenance the prophanation of the Sabbath, that ensnaring Oath with the unbound, [&c.] In their late Convocation, had they not made all sure? Did not they judge our wound to be incurable? Did they imagine that the imprisoned, banisht, impillosed servants of God should be delivered out of trouble, and they come into trouble in their steeds; did they ever imagine this fire which they kindled should clip their own wings, and not singe the hair of the head of those whom they cast into this furnace of affliction? Did they who made their footing to be as firm as *Iure Divino* (which we have rather found to be *Iure Diabolico*) think thus to be cast down upon the dung-hill; and be made vile and contemptible before all the people? Did they who had gotten such titles of honour, ever think to lye under so much disgrace, and those Ministers whom

whom they deemed not worthy to be their Curates, to be countenanced by the Nobles and Commons in the Land; when themselves are an abhorring to all flesh, and their Names a reproach to all the people? This gives us more then a conjecture that the time of the Lords healing is come. Again, then is Gods healing time when not onely our enemies, but we our selves looke upon our diseases as incurable, *Ier. 30. 15. Why cryest thou for thine affliction, thy sorrow is incurable?* Read what followes *v. 17. I will restore Jer. 30. 15. health to thee and heal thee of thy wounds, &c.* When *Zion*^{17.} said her sorrow was incurable, then did God undertake to heal her. And was it not thus? Did not we say our wounds were incurable? Who among us 7. years agoe imagined that this Land should be healed of the two great plagues, of this Land; *viz.* the Common-Prayer-Book and Episcopacy; of the lesser Scabs, of Deans and Prebends, Chancellors, Arch-Deacons, Queristers, Promooters, with the &c. Together with their Spirituall Courts, and all the Trumpery of their Superstitious Ceremonies? Did we imagine we should be healed of these scabs, that they should be thrown out as menstrous clouts or as execrable vanities? Were not thousands leaving the Land of their Nativity, giving *England* over to be past cure? Did not many Ministers and Christians who went to New-England, leave many tears and sighs behinde them, to think what would become of this poore Land? they saw a cloud of blood hang over our heads, which provoked some of them to provide a shelter from this storme in another Land; nay, did not they and we give up all for lost? imagining that the sons of *Zerviah* had beene too hard for us: yet now our God hath stept in to undertake our cure, the skill of this Physitian is now more visible, and the cure more acceptable to all that groaned under these heavy oppressions.

3. The Lord is then healing a Land, when the people abandon and abolish all the Monuments of Idolatry and su-

Isa. 30. 22,
23.

perfitution with a Spirit of indignation, read *Isay* 30. 22. compared with *v. 25*. *Ye shal defile also the covering of thy graven images and the Ornament of thy molten Images of gold, thou shalt cast them away as a menstruous cloth, thou shalt say unto it, Get thee hence; then shal he grue rain, &c. & v. 26. and shal bind up the breach of his people, & heal the stroke of their wound.*

1 Sam. 6. 3.

The wholsome Orders of Parliament, for the abolishing of Crosses, Crucifixes, Superstitious Pictures, Vestures, with abundance of such like trumpery, is an undoubted argument that God is beginning to heal us; if we continue still to abandon Superstition, and restore the Worship of God to its Primitive institution, we shall be perfectly made whole. It was wholsome advice which the Priests of the Philistims gave unto the Philistims who had taken away the Ark, and to corrupted and interrupted the Jewish Worship, *1 Sam. 6. 3.* *If ye send away the Ark of the God of Israel, send it not empty, but in anywise return him a trespassse offering, then ye shal be healed.* So I may say, *send away the Ark*; let the worship of God have its free passage & not be interrupted; but *send it not empty, but in any wise return him a trespassse offering*; I mean confesse your sins, bewail former pollutions, make God amends for the wrong you have done him, and you shall be healed.

4. God is then undertaking the healing of a people, when he doth gather a company of Physitians together; when the Colledge of Physitians meet, there is some great cure undertaken. Lo this hath our God wrought, he hath brought together his Colledge of Physitians; I mean the Lords and Commons Assembled in Parliament; who have discerned the causes of our distempers, propounded remedies, and have (blessed be God) made some good progresse in our cure. I have but a word in way of Application, then I shall leave this point, and come unto the second Doctrine propounded.

use 1.

1. Is God our Physitian who undertakes the healing of our Land? Oh then discover not a spirit of Malignity against your healing! Be not like those malignant ones we read of in

Hosea

Hos. 7.1. When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria also: Ephraim comprehends the 10. Tribes; and Samaria was the Metropolis where the Kings of Israel (after their revolt from the House of David) kept their Court; whence you may gather, That Court and Country, Prince and People, discovered much unwillingnes to be healed. Oh that there were not such a spirit in our dayes: are there not many averse to a Reformation? loath to have the Government of the Church set on the shoulders, and be at the disposing of our Lord Jesus? unwilling to have the lustre of the Ordinances of Christ to shine forth in their Native beauty? In a word, what Malevolency hath been discovered upon the extirpation of Episcopacy, the dis-use of the Liturgy, the framing of a new platform of Government in the Church; the purifying of the sons of Levi, and the throwing out of the sons of Belial from their Offices; Oh what Malignity did break forth at many mens mouths, whilest those things have been in agitation! Oh my beloved, let not such a Spirit be found in any of you that hear me this day, lest God say, you shall dye of your wounds and never be healed.

2. Doth God undertake the healing of our Land? oh then despair not of healing; the Lord will not suffer any such disparagement lye upon him, that he should begin our cure and not finish it; if he once undertake our cure, we shall undoubtedly be healed. *Heal me Lord* (saith the Church) *and I shall be healed.* And the Lord himself doth reason a people out of this distrust. *Shall I bring to the birth and not cause to bring forth saith the Lord? Isay 66. 9.* 'Tis as much as if he had said, shall I give you the beginning of a deliverance, and not work for you an accomplishment? far be that from my thoughts. Jer. 17. 14. Isa. 66:9.

3. Look through all instruments unto God. *Asa who was diseased in his feet, went to the Physicians, not to God, and by that means he was never cured.* What ever Instruments God

¹ Chron.
16. 12, 13.

God doth raise to heal you, give God the praise and glory of all. Though Cyrus was the instrument raised up by God to free *Israel* from bondage under the *Babylonians*; yet they looked at God and gave him the praise of that great deliverance, as *Ier. 17. 14. Heal me O Lord and I shall be healed, Jer. 17. 14. save me and I shall be saved, for thou art my praise, or, thee will I praise.*

4. Doth God undertake the healing of Kingdomes; oh that all our State-Physitians would make God their pattern in the healing of this Land. First, God heals by laying on a Plaister compounded of *Peace* and *Truth*; oh that both these might ever be tempered and mixt together by them; *Peace* alone is not efficacious to effect our cure. Secondly, God heals by purging, *Isa. 4. 4, 5. When the Lord shall have purged the blood of Ierusalem, then will the Lord create upon every dwelling place in mount Sion a Cloud, &c. and upon all the glory shall be a defence*: Oh there are many Malignant humours to be purged out of many of the Nobles and Gentry in this Kingdome, before we can be healed; I wish that men would imitate God in this. Thirdly, the Lord heals a Land by cutting off those distempered members that endanger the health of the Land. 'Twas the Lord troubled *Achan* and cut him off because he troubled *Israel*. Oh that in this our State-Physitians would resemble God to cut off those from the Land who have distempered it. *Mellus est ut pereat unus quam unitas*: 'Tis a known saying of the Poets.

Ovid.

— *Immedicabile vulnus*

Ense recidendum est, ne pars sincera trabatur.

5. Doth God undertake the healing of our Land? oh then use these Ingredients, and apply that plaister which God hath ordered and tempered together for your cure; take not *Peace* without *Truth*, but both together; and let not a dram or scruple content but accept of the whole quantity which God in my Text prescribes, *viz. The abundance of peace and Truth*, which puts me in minde of the second drawn

drawne from the quantity and quality of the ingredients which God doth use to heal a distempered Land, viz. The abundance of Peace and Truth; whence note that

The abundance of Peace and Truth, are the main Ingredients that God doth apply to heal a distempered Kingdom. Deut. 2.

In the dispatch of which point, I shall proceed in this method: First, shew you the Nature of these two Ingredients. Secondly, shew you what their operations are, how they become so efficacious to heal a Nation. Thirdly, give you some directions how to use these Ingredients: Then conclude all by a word of exhortation.

To begin with the first; That I might shew you the nature of these Ingredients, I shall begin with the first Ingredient, *Peace*; which is a comprehensive word, and in general it is taken for a confluence of all outward blessings, but to give you a more distinct and particular view into its Nature, you must know there is a three-fold *Peace*. First, there is a Divine *Peace* with God, Rom. 5. 1. In opposition to a State of enmity. Secondly, an Ecclesiastical *Peace* in opposition to Church-Dissentions and Divisions, which consists in an harmonious agreement of Spirit among those that are members of Churches, walking together in love in the fellowship of the Gospel. Thirdly, a Civil or Political *Peace*, in opposition to War or trouble in a Nation which consists in the regular ordering or Government of a State according to Law, when not disturbed by an intestine Rebellion or forraign Invasion. To this latter hath my Text a reference: That although the *Jews* would be carried captive into *Babylon* for 70. years, there be enslaved in their persons, infringed in their Liberties, impoverished in their Estates, and their lives endangered by their enemies round about, yet they should have *Peace* and *Truth* also. *Eusebius Illyricus* notes, that when *Peace* and *Truth* are joyned together, it implies that it is a firm, lasting, and solid *Peace*, not sleight and hypocritical.

See Ma-
ster Hil-
Sermon
Pro. 23. 23.
Buy the
Truth, &c.

The second Ingredient which I am to speak of, is Truth. It was a good question that *Pilat* askt Christ, in *John* 8. 38. *What is Truth?* His hast lost him his answer, which makes it the more difficult for us to enquire into the nature of it. There is a four-fold Truth: 1. Metaphysical, that is for speculation. 2. Logically, that is for disputation. 3. Ethicall, that is but one sprig of speaking. 4. Theologicall, that is two-fold: 1. *Subjectiv*, as seated in us, which we suck from the Word. It compriseth Truth in our judgements when soundly informed; Truth in our wills and affections, when obedientially conformed; Truth in our conversations, when seriously reformed according to the Word. 2. *Objectiva*, as it lyes in the Scriptures, both in the principles of it, and conclusions deduced from it; of this latter I deem it rather mean; But to speak more plainly, Truth is taken four waies in Scripture:

Joh. 4. 24. 1. For sincerity in opposition to hypocrisie: So *John* 4. 24. *God is a Spirit, and they that worship him, must worship him in spirit and in Truth*, that is, in sincerity of heart.

2. For impartiality in Courts of Judicatory, in opposition to injustice, as *Isa. 59. 14.* *And judgement is turned backward, and justice stands afar off, for truth is fallen in the streets and equity cannot enter.* There Truth is taken for Justice in Courts of Judicature.

3. For Truth in our words in opposition to a lie, *Psa. 15. 2.*

4. For the whole truths of God laid down in the Word, comprehending in it all matter for Doctrine or Discipline that is agreeable to the will of God, *Iob. 17. 17.* *Sanctifie them through thy truth, thy Word is truth*, *Prov. 23. 23.*

Cornelius
Alapide
in loc.

Now the question is, which of these is meant in this place; Indeed *Cornelius Alapide* understands by Truth, the faithfulness of God in making good his promises touching his Churches deliverance. And others by truth understand Justice; but I cannot adhere either to the one nor the other, but rather take Truth in the fourth acceptation for the whole

whole Truths of God in matters of doctrine and worship, in which sense it is commonly taken, when joyned with Peace, as in *Zech. 8. 19. 2 Kings 20. 19. Isa. 39. 8.*

I now pass on to the second particular proposed; viz. to shew what the operations are, or wherein the efficacy of these ingredients lie; the first ingredient, Peace, is a sovereign medicine against all the maladies of War; War, it ruins and spoils Kingdoms, layes desolate mens dwellings, turns stately buildings into an heap of stones. But peace repairs those ruins, and makes the desolate places to be inhabited and built up again. War makes a channel of blood to run throughout the Land; but peace makes it to flow with milk and honey. War makes our Fields to languish, and brings scarcity and cleanness of teeth in our dwellings; but peace makes our years drop fatness, and brings in a fulfess of blessings. War makes the unreasonable creature to groan as being to serve the lusts of blood-thirsty men; (being diverted from that end for which they were first intended) the Horse is to be prepared for the battel, to march at the sounding of the trumpet, and to rush upon the point of the spear or the mouth of the Canon: whereas peace frees these poor creatures from this sore bondage, and in a sort instates them nearer to their primitive privileges. This is the efficacy of the first ingredient. The efficacy of the second ingredient, Truth, follows next to be discovered. Truth is a sovereign ingredient, tis both preservative and expulsive. First, tis preservative, it keeps the minds of men from being infected with hurtful opinions, and abominable errors. And secondly, tis purgative or expulsive, as well as preservative, it purgeth out heretical and poysonful opinions that get within the bowels of a Church, whether in matters of Doctrine or Discipline. These two ingredients well tempered and applied, are of efficacy enough (through Gods blessing) to effect the cure of this Nation.

The third particular I am to insist on, is to lay down some

directions which you are to observe about the use of these Ingredients, viz.

Direct. I.

Be sure that these Ingredients be not counterfeited; if Bezar or some other cordial receipt should be adulterated, though it carry the name, yet not having the nature and efficacy of the things it self, the Patient may be never the better though he receive it; so beloved, should these Ingredients, *Peace* and *Truth* be counterfeited, the Land cannot be heal'd. First, *Peace* may be adulterated, when either not made on good terms, or else not with meet persons. First, not made on good terms, if the truth and power of Religion established, all Church corruptions removed, a well ordered Government settled, the Land fully secured, the blood of the innocent avenged, and those who have lent or lost any thing in any considerable way in the Kingdoms service be requited and repayed. *Peace* on bad terms is a counterfeit *Peace*. 'Tis likely our Enemies would conclude a *Peace* with us on those terms as *Nabash* the Ammonite did with the men of *Jabesh*. And *Nabash* said unto the men of *Jabesh*, on this condition will I make a Covenant with you, that I may thrust out all your right eyes, and lay it for a reproach on all Israel. If we would let our enemies put out our eyes, keep us in ignorance that we should not see when the Orthodox Religion is turning to popish superstition, when a mixt Monarchy is aiming at an absolute Tyranny; if they may but keep us in blindness, that you might not pry into the just Laws and native privileges of the English Subject, but take all upon trust, & so let them do what they list, bring in an inundation of Monopolies, illegal taxations, injurious usurpations, &c. Grant them but this; they will grant you a *Peace*, such an one as tis. That man hath not his eyes to lose (but is blinde alrcdy) that would seek a *Peace* on these terms. Again, as *Peace* may be counterfeited, when not made on good terms, so when not with meet persons. As first, *Trucebreakers* are not meet persons to have a *peace* with. We have found

1 Sam. 11.

2.

found some men deale with us as the King mentioned in Dan. 11. 23. did with the Jewes. After the league made with him he shall work deceitfully. Oh what deceitfull dealings hath our Parliament met with on the very nick of Treaties for peace? The treachery and plots of our enemies at Brainford, Lin, Dover, and Plymouth, Alisbury, with many other places in this Kingdome, will speak though I am silent. Beloved, we may keep Covenant with them, they will keepe none with us. A Covenant with them is like a loose Collar about an Apes neck, which they can put on and off at pleasure: they who are implacable in their malice against us, and who spare not falsely to accuse us, will never keep their Covenants with us. Hence it is that the implacable, and Covenant-breakers are joynd together in one place; and * false accusers and truce-breakers in another; to shew, that those who will be the one, will do the other. Secondly, Idolaters are not meet persons to have a peace with. Abaz did smart for entering into League with Tiglath Pilneser King of Assyria, who distressed him, but strengthened him not. Jehosaphat was checkt, for having * an affinity with Ahab an idolatrous King; because he loved him that hated the Lord, therefore was wrath upon him from the Lord. But Asa was commended, because he, * removed Maachab from being Queen, because she was an Idolatresse. I may saie what Iehu said to Ioram, * What peace can there be, so long as the whoredomes of Iesabel (the Queen) remaines? We may make peace with Papists now, but who will give us an insurance that they will keep their Covenants? when is a received principle among them, that no faith is to be held with Protestants (whom they slanderously call Hereticks.) Thirdly, men who lie under the guilt of much innocent blood, are not meer persons to be at peace with, till all the guilt of blood be expiated and avenged, either by the Sword of the Law, or law of the Sword, else a peace can neither be safe nor just.

This was
not deli-
vered in
the Ser-
mon at
Uxbridge.

Rom. 1. 31
2 Tim. 3. 3

2 Chron.
28. 16. 20.
2 Chron.

18. 1 com-
pared with
C. 19. 2.

1 Kings
15. 13.
2 King. 9.
22.

2. *Truth* may be adulterated as well as *Peace*; you had need take heed you be not cheated: there are cunning Juglers who would interduce an huge heap of needlesse Ceremonies, and present it to you under the notion of *Decency*; who would give a tolleration to Poperie in this Land, under the notion of having a speciall respect to tender Consciences; who would still maintaine Episcopacy in it's Pomp, and the Common-Prayer-Book in its use, under the notion of having Religion settled as in the purest times of Queen *Elizabeth*. I conclude this direction as I began it, have a speciall care that these Ingredients, *Peace* and *Truth* be not counterfeited.

I come now to the second Direction, touching the use of these Ingredients.

Direct. 2. Take heed of prejudice against either Physitians, or Physicke prescribed by them. Prejudice hath beene very prejudiciall to some sick Patients. These Physitians are of two sorts: first, State-Physitians: secondly, Church-Physitians. First, harbour not a spirit of prejudice against our State-Physitians: Oh think not that a Parliament do more aime at themselves then at a Kingdomes good, doe not so mis-constre their actions, as if all their indeavours were to get Revenues and profit for themselves; the Vote which lately past the Honourable House of Commons, for the displacing of their Members from any Offices in Civill or Military affaires, is a cleare-Demonstration of the contrarie: be not prejudiced against the Physick neither which they prescribe, which is the *Solemn League and Covenant*, wherein you protest against Malignity and Neutrality in this Common cause; to endeavour the preservation and Reformation of Religion, in the three Kingdomes. Then secondly, harbour not a prejudice against our Church-Physitians; I meane the most Religious and Learned Assembly of Divines. There are two sorts who entertain a prejudice

dice against them. 1. Some out of an obstinate Malevolency. 2. Others out of undiscerned infirmity, or needlesse scrupulosity. For the first sort, they crie out, ye take too much upon you ye sons of *Levi*. A Synod is a place, saie they, for Bishops and Deans, and Arch-Deacons who are to sit there *Ex Officio*; for those alone that are chosen by the Clergie (who for the most part are as corrupt as themselves) and not for Puritan-Preacher; they crie them down because they are against pluralities of Benefices, against a scandalous and idle in-sufficient Ministry, against Episcopacy and Common-prayer-book; this hath opened the mouthes of Malignants against them. But there are a second sort, even among them that proteste Godliness, who out of infirmity and scrupulosity, so judge of the Assembly as *Iob* in his distemper did of his friends, *chp. 13. 4. Tee are Physitians of no value*: Are there not some who deem them the limbs of Antichrist, to carry on them the *marke of the Beast*, that they Lord it over the conscience; that in time they will be as bad as the Bishops, that they bring in a ridged Presbytery; these with such like jealousies are fomented. Oh that men knew from what spirit such harsh censures did arise.

Take not one of these Ingredients without the other. Many would have peace who never look after truth. *Augustine* *Direct. 3.*
 (as I mentioned before) upbraids such, *Pax est iustitia dñe* Aug. in Pf.
sunt amice sed tu sorte unam vir alteram non vis, &c. Quid 85. 8. 10.
magnum est recidirare pacem quilibet malus desiderat pacem.
Peace and truth are two friends, but thou happily wouldest have the one, not the other: what a great matter is it to desire peace, *Twai the*
every malignant desires peace? To seek truth without peace, *the desire of*
 argues a spirit of turbulency; to seek peace without truth, *profane*
 argues a spirit of malevolency; to seek peace against truth, *spirits,*
 argues the height of malignity; to seek peace before truth, *Pacem non*
 argues a spirit of formality; to seek neither peace nor truth, *petimus*
 is a spirit that runs among our profane souldiery; to seek *superi, dñe*
 peace: *genibus*
iram.

peace and truth argues a spirit of Christianity. Truth without peace cannot keep us safe from the annoyance of warre, and peace without truth, cannot keep us from an inundation of error; either of which are enough to make us miserable, wherefore seek both.

Direct. 4. Take a good quantitie of both these ingredients, a Dram or Scruple will not suffice, read over the receipt in my Text, it must be *the abundance of Peace and Truth*. A little peace, or a little truth have not strength enough to expell the old maladies and diseases which have been so long encreasing in the body of this Nation. If the Plaister be as broad as the fore, you will need a good quantity of both.

Direct. 5. Seek truth rather then peace. Truth is the most soveraign ingredient. Promises are the guides and bounds of a Christians desires: now when God would bestow a great blessing on his Church, he promiseth peace and truth, yea, and more truth then peace, as *Isa. 48. 18. Oh that thou hadst harkned unto me, then had thy Peace been as a River, and thy Righteousnesse as the waves of the Sea.* Mark, Truth is promised as the waves of the Sea, but Peace onely as a River; this was the greatness of their blessing, they had more Truth then Peace, and they had such a Peace that did flow from Truth, as Rivers do from the Sea. It will never be wel with us till our Spirits prefer the truth of God before an outward Peace, and till we desire such a Peace that flows from Truth. Tis reported of the *Sybarites* who were a people that had an affluence and confluence of outward blessings, who sent unto the Oracle of *Apollo* to know how long their peace and prosperity should last: The Oracle returned them this Answer; So long as you prefer your Gods before your prosperitie and Peace, these shall continue, but when you prefer these before your gods, you shall be destroyed. I may more truly say, so long as you prefer the truth and precious things of God before a peace or any thing dear to you, so long your peace and prosperity shall continue, but when you prefer these

these before the Truths of God, these will be blasted to you.

Take these Ingredients next your heart. Physick is taken fasting next the heart, not when the stomach is clogged with meats. Oh let *Peace* and *Truth* be taken next thy heart: Love a *Peace* with thy heart, be not like King *Saul* and his *Couriers*, who * *Though their words were smoother then butter, yet war was in their hearts*: and love likewise and obey the Truth from the heart; do not in dissimulation desire either. Thus I have done with the Directions: but a word now of Application, and so I shall draw to a Conclusion.

* P sal. 55
11.

1. Is the abundance of *Peace* and *Truth* the Ingredient which God doth use to heal a distempered Kingdom? O then be willing to be at any cost to buy these Ingredients, venture on any hazards, run on any difficulties, undergo any hardships, part with any thing that is pleasant or dear to you, to purchase these preservatives for our Nation.

2. Abare not one scruple of these Ingredients. There are some Statists who may think a *Peace* may give distaste to some Military men; that *Truth* would disturb Malignants, and that to be exact in matters that concern God, might beat off some of the moderate party; therefore a small pittance of *Truth* shall suffice, so much as Malignants or the Moderate Party can bear with, or swallow down; no more then will suit with every mans humor. Is not this like the practice of a foolish covetous man, of whom is storied, That having bought a pair of shooes which were too short for his feet, because his shooes were not fit for his feet, he would therefore cut his Toes to make his feet fit for his shooes: They are little wiser who would clip or pare the *Truths* of God to have them suit with the humors of men. 'Twas an

F

Heroick

Heroick resolution of *Luther*; *Fiat justitia ruat cælum*. Let *Truth* have place, let this Ingredient *Truth* be applyed, no matter though it please not some palates, though it agree not with some constitutions.

3. Is *Peace* and *Truth* the Ingredients which must heal us? O then do not too much on this Treaty of *Peace* (which is this day beginning) as if without all peradventure this Treaty must heal all our Distempers, compose all our Differences, remove all our Burthens, and accomplish all our Hopes. Alas, beloved! there is a great gulf between our Enemies and us: there are a generation of men that cannot endure such corroding Corrasives, and purging Physick, as God in my Text prescribes, men who are neither lovers of *Peace* nor *Truth*. 1. Not lovers of *Peace*, but still carry blood and revenge in their hearts against us, making the well-affected of the Nation the Butt of all their malice; who do not only hate our Bodies, but our Souls, who in their cups drink an health to our damnation; Is it likely to have a *Peace* with such men as these? whiles they continue thus, we can as soon make fire and water to agree, yea (I had almost said) reconcile Heaven and Hell, as their spirits and ours, either they must grow better, or we must grow worse, before we can agree. Then secondly, not lovers of *Truth*: Will the blood-thirsty Rebels of *Ireland*? the idolatrous Papists of *England*? the pompons Prelates? the rest of the corrupt Clergy, and the profane sort among the Nation, who joyn hand in hand together: Are these likely to be Patrons of *Truth*? Deceive not your selves, there is little likelihood of a *Peace* with such: what I said before I say again, Either they must grow better or we must wax worse, before we can agree. Although I do dissuade you not to doate upon this Treaty; yet

4. Let me entreat all you who are Favorites in the Court of Heaven, that you would employ all the interest you have in God in pouring forth importunate requests unto him, that a good issue might come to this Kingdom by this Treaty, that *God* (who carries an over-ruling hand over the *Spirits of men*) would encline the Hearts of our Enemies, who are in Arms against us, to be at *Peace* with us; and that *God* himself, who is the wise Physician of Nations, would undertake our cure, and restore *Health* to this dying and distempered Kingdom, and *reveal to it the abundance of Peace and Truth.*

FINIS.

Imprimatur, *Ja. Cranford.*

March 10. 1644.

Reader,

BE pleased to take notice, that Whereas there is a most false Rumor and Report, that this Sermon, being now newly Reprinted, is altered from the first Original; Take the Credit of the Stationer that it is not altered, nor ever was it derogated one word from the first Copy.